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THE

NEW JERUSALEM MAGAZINE.

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SERMON FROM JOHN XVII. 3.

Delivered at the Meeting of the Massachusetts Association of the New Jerusalem, at
East Bridgewater, Oct. 7, 1858.

BY WARREN GODDARD.

*"And this is life eternal, that they might know Thee the only true God, and Jesus Christ whom
Thou hast sent."*

THESE words were uttered from the Lord's own mouth, while He was in the world, in His prayer or address to the Father. They declare what eternal life is, — that it is to know the only true God, and Jesus Christ whom He has sent; that the life which constitutes heaven, and makes angels to be angels, is life that *knows* (that is, that always livingly, understandingly, and practically acknowledges) the only true God, and Jesus Christ whom He has sent, — life that in all its vital movements, in all its inmost activities and external exercises, avows and confesses that there is one God, and that He has made Himself manifest in the person of the Lord Jesus Christ.

And in the tenth Psalm, fourth verse, if we will look at the marginal reading in our Bibles, — which is in conformity with the original Hebrew, — we shall find these words: "*The wicked, through the pride of his countenance, will not seek after God: all his thoughts are, There is no God.*" And in the four-

teenth Psalm, first verse, we find these: "*The fool hath said in his heart, There is no God. They are corrupt; they have done abominable works: there is none that doeth good.*" And again, in the fifty-third Psalm: "*The fool hath said in his heart, There is no God. Corrupt are they, and have done abominable iniquity: there is none that doeth good.*" Even in these few passages, it is plainly declared that all the interior thoughts of the wicked are, "*There is no God;*" that those who are corrupt, who have done abominable iniquity, whose life is evil life, and who therefore are spiritually stupid, and who know nothing and understand nothing of what is of eternal value, — that all such say in their hearts (whatever their lips may say), "*There is no God:*" thus that the vital distinction between eternal or heavenly life, and unregenerate or infernal life, is, that the former acknowledges (livingly, understandingly, and practically acknowledges) the one only true God, and Jesus Christ whom He has sent; and that the latter always, in its interior thoughts (however it may appear as to its exterior thoughts, yet always as to its interior thoughts), denies Him.

Of this there are abundant confirmations to every one who is able and disposed to examine what is passing within himself: for, whenever we do our own wills or gratify our own desires in opposition to the precepts of the Word, it is manifest that our hearts have decided that it is good for us to do thus; that, in our hearts, we believe that there is no one who knows better than we do what is good for us, and that there is no one who loves us better than we do ourselves. Whatever our understandings may think in such case, our hearts certainly say, "*There is no God.*" Suppose, again, that we are discontented and unhappy at our situations, and disposed to complain; or that we are troubled with cares for the morrow; with anxieties for the future; with fears, that with all our exertions, and doing our duties ever so faithfully, we shall not be provided for. Is it not most manifest that our hearts do not believe that there is One who loves us infinitely, and infinitely well knows what is best for us, and that He has all power, and exercises all power, upon earth as well as in heaven? Is it not most manifest that

we do not livingly know the only true God, and Jesus Christ whom He has sent? That is, is it not most manifest that all such feelings grow forth from, and are but branches of, a more deeply hidden and secret feeling, which says within, "*There is no God*"? So, if we will examine any unhappy state or any evil feeling whatever, it will be seen that the inmost and secret centre of it is an idea in the depths of the heart that "*there is no God.*" All infernal life hates the thought that there is a God that is a Divine Man; all infernal lusts absolutely reject and crucify the Divine Humanity. And therefore, when the light of heaven is let in upon the evil, so as that they, for the time, can see that it is really true that He does reign, and thus transiently believe, then "they tremble;" for they wholly hate to have Him reign: and thus, even when their understandings see and know otherwise, still their hearts say, "*There is no God.*"

But life eternal always knows Him. Every single one of all the endless varieties of heavenly loves has the living acknowledgment of the one true God, and Jesus Christ whom He has sent, as its central life: and every single one of all the countless truths which constitute heavenly wisdom has for its inmost vitality that knowledge which is "*the pearl of great price*;" viz., that there is one God, and that He has come down to men. That He *is*, and that He *reigns*, is the perception which is the essence of eternal happiness. Every one of the unutterable and exquisitely living joys of heaven; every one of those states of inmost blessedness, which "eye hath not seen, nor ear heard, neither hath it entered into the heart of man to conceive," — is only some form of manifestation, some mode of activity, of a living perception in the very centre of their hearts, that the *Lord God Omnipotent reigneth*.

The rays that proceed from our natural sun are what show us that there is a sun, and that the rays come from that sun. They make us feel and see that there is a sun, and that they come from that sun. The evidence of these things is in the rays themselves. So the life that proceeds from the Lord, or eternal life, contains within itself living evidence that there is one God, and that this life — the one life — eternal life — is

from Him. Eternal life is to "*know the only true God, and Jesus Christ whom He has sent*;" and therefore the first and great commandment, the central and most vital part of the Word, which is this life in a written form, begins with, "*Hear, O Israel! the Lord our God is one Lord.*" The Ten Commandments also have for their first words (that is, for their inmost and essential vitality), "*I am Jehovah thy God, who have brought thee out of the land of Egypt, out of the house of bondage.*" These commandments cannot therefore be *kept*, there is nothing living, nothing saving, in the observance of them, without this knowledge or acknowledgment. The Lord himself also says, "*Except ye be converted, and become as little children,*" — that is, come to have that heart-knowledge of the Father in the heavens which is heavenly innocence, — "*ye shall not enter into the kingdom of heaven.*" And, on this account, it was commanded the Jews to offer *every day* continually, or without any interruption for ever, a young lamb of the first year for a burnt-offering in the morning, and another young lamb of the first year for a perpetual daily evening sacrifice; because a lamb is the sign, or ultimate corresponding thing, of this innocence, representing and denoting it; and without the perpetual presence of this innocence, or of this heart-knowledge of the only true God, their worship would be no worship: indeed, all their other offerings and sacrifices and prostrations would be only sin; for it is the *lamb* which taketh away sin. He, therefore, who came down from heaven, and, in an infinitely perfect manner, with the whole heart acknowledged that "*none is good save One, that is, God,*" and thus became an infinitely true and perfect Man, — He is "*the Lamb of God, that taketh away the sin of the world.*"

It is written that man was created "*in the image, after the likeness,*" of God. Two terms are used, — *image* and *likeness*. This was his original condition. He was an *image of God*, because he was capable of receiving that which comes from God, — life, or love and wisdom, from Him. That which proceeds from God is an image of Him; and when received by man, and living in him, makes him to be an image. Man was a *likeness* of God by his feeling in himself, by its fully seeming to him, that his faculties and powers, that his love and his wisdom,

are his own, — that his life is his own; so that he is able to act in freedom and as of himself: for by man's feeling that he acts of himself, or by his acting *as* of himself, he is a likeness of Him who really does act of Himself. But man is just so far an image of God — that is, he is able to receive from God — only so far as he inwardly and in heart acknowledges that these things are not in reality his own in him, but are perpetually flowing into him from the Lord, and hence are the Lord's in him. There must be the perfect likeness and full appearance that a man wills good and understands truth from himself, — that he loves from himself, is wise from himself, and acts from himself, — else he cannot be man: he could not be the object of the Lord's supreme love. But as he really has not these things in himself, and cannot have them any other way than by receiving them from Him who does have them, — then, in order that he may receive them, it is necessary that he should inwardly acknowledge — that is, should inwardly in his heart look to — Him who has them in Himself; should freely turn himself towards Him, and open his heart to Him. The heart is always open towards that which is acknowledged as the chief good. The acknowledgment of the Lord is a voluntary opening of the interiors towards Him, and the drawing-in, or the willing and earnest reception, of life from Him. And the inward denial of Him, — the saying in heart, "*There is no God*," — or the acknowledgment of self, is an opening towards and a drawing-in of life from self; that is, the drawing-in of that which is spiritual death: for man *himself* has no life, — *self* has no life. The choosing to do and the doing of one's own will is the saying, in heart, "*There is no God*;" "but a man's self is all." And this is an opening to the life of self from beneath, — to life which has become perverted into spiritual death, by having been turned from its legitimate direction towards the worship of self.

The present natural or hereditary state of man is a state of loving himself, — of willing his own will, of thinking his own thoughts, and of acting his own pleasure; that is, it is a state of feeling in the heart, of thinking in the inmost and secret thought, that he himself is the one who is

to be followed, to be loved supremely, to be honored and obeyed; that he himself knows better than any what is good for him, and what is not good; thus that himself is "*as a god, knowing good and evil.*" This state into which man has come by the fall is a state of not knowing the only true God; of not feeling, of not realizing, that there is One infinitely above him, who alone is good, who alone is wise, and whose will alone is to be done. It is a state, therefore, of not acknowledging, but really denying, the only true God: and it has come from the desire in the inmost of his heart to be himself as a god, knowing for himself good and evil; deciding for himself, from his own will and pleasure, what he will seek after and do, and what he will shun and refuse to do.

By the light which shines into our minds from the text, we can see what the fall was. Its beginning was an inward favoring of a state of acting from themselves; the indulgence of an inclination, at first very gentle and slight, towards seeming independence, and being something of themselves; thus away from child-like innocence, and full heart-acknowledgment of their Father in the heavens. This first hesitation to fully submit themselves to Him with the entire heart was just so far an obscuration of Him: it was as an exceedingly slight vapor, scarcely perceptible, yet rendering Him somewhat less glorious in their eyes. Some slight mist arising from themselves made Him less clearly visible, — not so fully known to their hearts: a slight exhalation from the earth so far obstructed or rendered less powerful the rays of the sun. But as a natural body, falling from a great height, at the first moment moves very slowly down, but, every succeeding moment, its velocity increases in regular and rapid proportion; so in spiritual descent, in the fall of man, every succeeding state was a more deep and deadly departure from the Source of life. The first departure was a slight favoring within of apparent or fancied independence, — a less complete opening of the heart towards their heavenly Father, — a less perfect unison in its pulsations with the movements of the one Life; and thus a slight lessening of heart-knowledge of the only true God. But this lessening of heart-knowledge or perception continued to increase, until, in

successive generations, all knowledge of Him had departed from the heart. And, next, it began to depart from the understanding also, — at first from the interior parts of it, and at length, after successive generations, from the exteriors of it, — so that all acknowledgment of Him was gone. And in course of time, after still further generations had been born, and passed from earth, the knowledge of Him had left even the memory: *all* true knowledge of him had departed. For it is written, “*By my name Jehovah was I not known to them;*” that is, He was not known even to Abraham, to Isaac, and to Jacob, to each of whom he had appeared, *as Jehovah*. He was not known as the “*I am,*” the one Life, as to his interior character, but only as to some of his more external works of mercy, — as to His promises of the multiplication and worldly prosperity of their descendants. And at last, when their descendants had gone wholly into idolatry, and had lost all external acknowledgment of him even in their outward worship, it is written by their prophet Jeremiah, “*For my people is foolish: they have not known me.*” — “*They are sottish children, and they have none understanding. They are wise to do evil; but to do good they have no knowledge.*” — “*I beheld, and, lo! there was no man;*” that is, no true man, — no man who acknowledged his God, — no man who knew the only true God. And again: “*For they proceed from evil to evil, and they know not me, saith the Lord.*” The knowledge or acknowledgment of the Lord departed first from their interiors; and then, at length, from the exteriors of their minds. That knowledge which is eternal life first receded from the heart, — from that part where the first desire arose “*to be as gods,*” — until at length it left the memory and the external worship: and that same people to whom He had appeared in the thunders and lightnings and voices of Sinai; who had with signs and wonders been delivered from Egyptian bondage; for whom He had wrought miracles through His prophets, and had followed them with His mercies, — that people became at last wholly given up to idolatry; so that no instruction could raise them, and no punishment restrain them, from the continual and most formal worship of the lowest things created as gods, — things the most external in existence,

— things most destitute of all life; namely, the worship of wood and metals and stone; indicating a debasement of humanity below which it could not go, and producing a corruption of sensuality beneath which nothing human could for a moment live. *All knowledge had gone. And yet, to know the only true God, and Jesus Christ whom He has sent, is eternal life.* The whole race of men, on this earth at least, had arrived at a point from which recovery without direct divine power, without omnipotence exerted directly, and exerted down upon the plane of life in which they were, was hopeless and impossible; and to proceed further on their downward course was eternal destruction. If man, in his state of integrity, had not strength to remain where he was; if when highest, when free from actual evil, he could not support himself from sinking, could not keep himself from falling, — what possible hope of ever rising again? Where the strength to resist evil? where the truth to show what is evil? When the knowledge of the Lord is gone, the knowledge of good and evil is all gone too; for *good* is that which is in conformity with the Lord's will, and nothing else; it is that which the Lord does, and nothing else is *good*: and when He is not known, His will, or His order, cannot be known. Utter, irrevocable destruction — the end of humanity — was impending.

There must be, there must come to be in some manner, a divine and perfect Humanity, an omnipotent Humanity, to save them. Their God must come down to *them, just where they were*, to save them: and this for a twofold purpose, — or what to finite eyes is a twofold purpose; though, to the divine eyes, one. He came down to them. Their God came down that He might present Himself to their bodily senses, and give them this extremely external and limited knowledge of Himself, — might present himself from without, when he was utterly rejected from within, and total darkness prevailed there. He came down to them, too, that His omnipotence might surround them and protect them; that He might lift them up from without, when they could receive from Him nothing within; that the divine sphere of His omnipotent life might press and operate upon them with all power, yet with all gen-

tleness ; as our natural atmosphere does upon our bodies, the pressure of which is so even and so constant, that every member and every organ is kept in its full freedom of action. He came down to men that He might make Himself and His character known from without to men, and also to enable them to receive this knowledge, and to be benefited by the reception. He came, that, by knowing something of Him and of His character, they might know something respecting good, — might have some understanding of what *good* was, and be able to distinguish it from evil. He thus came to “*bring good tidings,*” — “*good tidings of good ;*” and to make known to men “*that their God reigneth ;*” to enable them to receive His mercy, and to be protected and raised up by His power. As it is written in Isaiah, “*How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace ; that bringeth good tidings of good, that publisheth salvation ; that saith to Zion, Thy God reigneth !*” — “*For they shall see eye to eye, when Jehovah shall bring again Zion.*”

As man fell by the knowledge of the true God receding from his heart ; by the acknowledgment of the Lord departing first from the inmosts of his mind, and then successively from those less interior, and from the more external parts of it, and at last from even the vestibule, which is the memory ; so his return again to innocence and true life must be by the exact converse of this process. His fall was a descent downwards from on high : his return is an ascent upwards from beneath. His fall was the movement of his life, the removal of the plane of his active life, from the interior region of the celestial man to the extreme external of the natural man, — to the sensual and corporeal part of him ; and his return again is from this extreme external to the internal. Regeneration is the looking and moving inward and upward. The fall was man’s walking with his face directed outward : regeneration is his walking with the face directed inward. He fell by turning his back to heaven and the Lord : he is raised again by turning his back upon the world and upon self. His return is by looking upwards “to the mountains, from whence does come his help,” — by seeking help “from Jehovah, who made the heavens and the earth.”

Now, with all of us, at the present day, the way of eternal life commences on our part from without. The Lord has made Himself known from without. During childhood, we are to be taught the true doctrine respecting Him. We must commence with the doctrine, — that is, with what is taught from without by the true church respecting Him, — so that we may do what we do of good with reference to Him, and thus the acknowledgment may progress inward. There is no such thing as a good life without acknowledgment of Him. That men counterfeit religion, and hypocritically pretend to be acting with reference to the Lord, is only a proof of the value of true religion: it is only the testimony which such men are able to bear, and the only testimony that they are able to bear, to the reality of a life which comes from the Lord; for men *never* counterfeit what they think of no value. What is called “honor” in the world is only the love of reputation, and the pride of being thought to be something of one’s self. There is no real dependence, except upon a man’s acknowledgment, his vital and real acknowledgment, of the Lord; for there is nothing good and nothing true which has not this as its central life. There is no reception of the doctrines of the church, any further than as they are received as “*coming down from God out of heaven*,” for John thus saw the Holy City descending, which is the church as to its doctrine. And all who are denoted by John, all who see it with any real sight or with any real eternal advantage, see it as he saw it; not as a city built up from the earth, not as doctrines the product of human reason, not as a Babel towering up from the earth by the hands of man, — but as coming down from above, “*out of heaven from God*.” The acknowledgment of the only true God, and of Jesus Christ whom He has sent, is the very vital principle of the city: for it is written, “*I saw no temple therein; for the Lord God Almighty and the Lamb are the temple of it*.” Neither does it need the light of the sun or the moon — that is, any light from man — to shine in it; “*for the glory of God did lighten it, and the lamp thereof is the Lamb*.”

The Lord has come, and presented Himself to the bodily senses of man, in order that some knowledge of Himself might

be presented in that way. None could be in any other; for they had rejected Him from within: and yet knowledge of Him is eternal life. He came down to where man was; presented Himself to their sight and hearing; and Himself walked upward on the return-path of regeneration, stretching forth his hand to sinking, finite humanity, and raising it up with Him. "*And I, if I be lifted up, will draw all men unto Me.*" The knowledge that He gave from without He causes gradually to extend within, by the exact converse of the process of the fall, until in the latter days it may reach and pervade the inmost chambers, — the inmost recesses of men's hearts, — and consequently be spread abroad, outwardly, over all the nations of the earth. For it is written by Him whose words "*shall never pass away,*" — "*All the ends of the earth shall see the salvation of our God.*" — "*They shall not hurt nor destroy in all my holy mountain; for THE EARTH SHALL BE FULL OF THE KNOWLEDGE OF THE LORD AS THE WATERS COVER THE SEA.*"

WHY THE LORD IS REPRESENTED AS ANGRY.

It is abundantly evident, from numerous passages of the Word, that the Divine Character is essentially merciful; that he desires the good of all men, and calls upon all to repent, and share the blessings of the salvation which he offers. It therefore follows, that those passages which speak of the Lord as angry and revengeful, and the like, must be understood in a different sense from the bare literal; for the ascription of anger and revenge to the Divine is contradictory to the idea of mercy in his character. The New-Church writings teach in what way these apparent contradictions are to be reconciled. They show that such things are said in agreement with the mere appearances of truth, in which the natural mind of man rests when unenlightened from heaven; that is, they describe the manner in which the truth appears to such minds, — to the minds of unregenerate and evil men: and such descriptions are given in the Word, that the minds of such men may be

affected by them ; that they may be reached by something on their own level, which accords with the only method in which they can receive and appreciate truth respecting the Lord and heavenly things.

Since the Lord's character is essential mercy, it follows, that, in every thing which he does, he is actuated by mercy and love for his creatures, even though it may appear to be otherwise. Hence, when he permits suffering, it is not because he delights in the sufferings of any, but because he sees a good to be derived from it, or an evil to be prevented by it, which could not be brought about in any other way. So, when he permits punishment to visit the evil-doer, he wills not that he should suffer, but that, through suffering, he should be deterred from evil-doing. But evil-doers, when they feel the punishment, do not perceive nor appreciate the merciful designs of the Creator in these permissions. They would not acknowledge if they were told of them. Hence, to their view, the infliction seems as though it came from anger, — from a disposition to give them pain ; and so it seems, so long as they persist in justifying themselves in their evils. But, when they begin to acknowledge themselves guilty, then they will also acknowledge that they have suffered justly, — that the punishment was truly deserved. They will cease to be angry with the Lord for inflicting it, not from learning that it did not come directly from him, and that it was not indeed desired by him at all ; but from being convicted of the heinousness of their own transgressions against him, and of their unworthiness to receive mercy at his hands.

The literal sense of the Old Testament was for the special use of the Israelites, who could understand nothing but the letter. It is directed to a lower state than that of enlightened Christians ; for the Israelites could not be led by love, but only governed by fears, and driven by threats and punishments. Hence Jehovah is constantly set before them as a God of anger, ready to inflict punishment to the utmost on those who do not comply with his commands. But we each of us have, as it were, a Jew within us, who needs to be preached to by the literal sense of the Jewish Word. These ultimate truths of the Word are like hammers to break in pieces the

stony hearts of stubborn Jewish dispositions. "Is not my Word like fire," saith the Lord, "and like a hammer that breaketh the rock in pieces?" (Jer. xxiii. 29.) They have a power in them to which nothing else conceivable can be compared. They present to us pictures etched in living light, and lines of fire. Even when we rationally understand the Lord's merciful character, and know that punishment comes not from him, but by his permission, still the threatenings which the literal sense of the Word contains fill us with awe at the certainty with which the reward of evil must at length come upon the head of the impenitent evil-doer, and with a dread of the evil itself, which brings such bitter and fearful death.

But to take another view of the same subject: suppose it were openly taught in the Word, that the punishments of evil in this world, as well as in the spiritual world, were inflicted by the malice of evil spirits. What would be the effect upon men who are in the practice of evils, but who have some few remains of good, by means of which they may at length be withdrawn from their evils? When they come to be led, in the course of Providence, to suffer, and to be thereby reminded of the evil of their ways, would it not the rather excite a more rebellious state to be told that the calamities they are undergoing are the results of infernal infestation, instead of being led to believe, as the Word in the letter teaches, that they are the visitations of the just displeasure of God upon their evil ways? If there is a tender spot remaining in the heart of such, may it not soonest be led to a degree of meekness and submission by being brought to realize in such a manner how great the divine displeasure is at the kind of life they have led, and to think that a more than human power controls their course, and fails not to visit upon them the consequences of their crimes? That the letter of the Word so teaches must satisfy us that it is for the good of men, especially sinful and depraved men, to be so taught. It is only here attempted to show some of the reasons why it is good for men to be so taught; why the *first impression* which the natural mind receives, when it turns about and comes to the Word for help, should be of this kind. And, when this

first impression has done its work, the mind may become prepared to enter deeper into the spirit of the Book, and to appreciate some of the merciful designs which the Lord has in view in his dealings with perverse and sinful men.

Thus, although the bare letter, separate from the spirit, seems contradictory to reason and unjust, it is not annulled when the spirit is understood, but even seems to become more rational and more real as a literal sense. Let another example be given, from Isa. xl. 2: "Speak ye comfortably to Jerusalem, and cry unto her that her warfare is accomplished, that her iniquity is pardoned; for she hath received of the Lord's hand double for all her sins."

It naturally seems unjust that sinners should receive double punishment; but the Lord measures out the amount of punishment he permits the transgressor to undergo, so to speak, by the use which it is to accomplish on the mind of him who suffers it, and not by the amount of guilt. When a man gives himself up to evil ways, the endeavor of the Divine Providence is to bring him back again. Sometimes, for this end, he permits him to suffer much. He permits him to suffer things which he can manifestly see are the consequences of the way he has chosen to walk in, and leads him to reflect upon these consequences, and thence to think of turning from his evils. He is perhaps allowed to go on suffering misfortunes till he is ready heartily to give up his own way. He may thus seem to suffer much more than a literal estimate of his actual deserts would require in the shape of punishment; but not punishment, but the man's salvation, is the purpose of the permission. A trivial misstep may lead one into serious trouble. The consequences of one act of transgression may follow a man through life. The Lord does not punish nor afflict the man himself: but, when he turns away from the Lord, he forsakes the divine protection; and the Lord must needs give him up to punishment, or to sufferings which he may be led to feel as punishments. When he becomes willing to return, he then will also be ready to acknowledge that he has not unjustly received of the Lord's hand double for all his sins; for he will see, that, unless he had received just so much, he should not have been humbled and brought back.

THE CHARACTER OF THE MENTAL ACTIVITY OF OUR TIME.

A Lecture delivered before the Massachusetts Association of the New Church,
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BY JAMES E. MILLS.

THE character which most distinguishes our age in the history of the world is its intense activity of mind. Now, for the first time, searching, analyzing thought enters into the life of the millions. The wants of the great mass of the people are no longer confined to such as arise from bodily necessities and appetites. Thought has added to their number and changed their character, until the greater part of human energy and industry is devoted to the gratification of desires and the indulgence of tastes which belong to the mind, and depend upon the body only for the foundation upon which they rest. In the common pursuits of life, skill and toil alone are no longer able to accomplish the desired ends. In each, intense, busy thought is called out to understand the principles already applied, and to learn and apply others. The brain works with the hands in the arts, and strips them of the character of simple handicrafts. In commerce, adventure and boldness are giving away to patient, careful study of intricate contrivances and systems of exchange, and of the nice balance of production and consumption. The simple story of the farmer's life, which told of crops and weather, of sowing and reaping, is now interwoven with the technicalities of machinery, of the natural sciences, and of new modes of tillage. The culture of the mind itself has become a necessary part of the discipline of youth; and years of study in the school-room, a common preparation for an intelligent manhood. Large classes of society are devoted to purely intellectual pursuits; and their labors are honored as among the most noble and the most necessary to the common good. In short, mankind are breaking away from the control of their animal nature, and seeking the greatest good in the resources of the mind.

This progress of the mind is very commonly confounded with the progress of life; as though they were one, or the one

were a sure indication of the other. And the outward appearances of life confirm this view : for it is clearly the mind that enables men to accumulate the outward forms of good around them ; to appreciate the beautiful, and express it in art ; to grasp broad views of utility, and execute them ; to adorn the individual with graceful manners and moral habits ; and to establish order and refinement throughout society. It is the mind that spreads fertility over the land, and nurtures busy industry in the town.

If outward prosperity were the true end of life, the march of mind would be the march onward to the goal. But all life's experience proves that the soul's good consists not in outward blessings. The disappointment which invariably attends the pursuit of peace and happiness in the things of this world, and the deep, ill-concealed wretchedness which so often breaks out to view in the midst of health and abundance and beauty, may convince inexperienced youth even, that external good is neither a source nor a just indication of the welfare of the soul. Now, the mind itself is external to the essential internal life ; and the lessons which teach the true value of the treasures of the world apply with their full force to the treasures of the mind. The love, with its affections and delights, is the life itself. Peace and happiness are states of love : no thought can yield them, no thought can enjoy them ; they do not belong to thought. Truth is the outward form of good : but, in this world, the form may exist without the essence ; and the abundance of truth in the mind is no more a certain evidence of good within, than is the possession of the still more external forms of good, — material wealth and beauty.

We cannot, then, dwell upon the intense intellectual activity of our day as a subject of pride and exultation, or even of hope ; nor accept it blindly as a good condition of human life. Neither can we deny its existence. It is an essential element of the actual condition of mankind ; and any search into the wants of individuals or society which would overlook it can yield but partial and imperfect results. Let us, on this occasion, try to get an insight into its real character, and seek for its dangers to be avoided, and the duties it imposes upon us.

We have already seen that the outward manifestations of the mind are deceptive. They are in themselves mere appearances; and they can in no way raise the view to the plane of the realities which are within and above them. These are brought to light by revealed truth; and the only standard for measuring the character of the mind, in any one phase of its existence, is the order which its Creator established over it, and which he reveals to man in the Word. Time will not allow us to do more in this comparison than to bring forward, on the one side, a few of the most general principles of the order of the mind; and, on the other, to call up the most widely prevalent traits of the intellectual character of the day.

It is an essential law of the order of the mind, that it must acknowledge God as the Source of truth. Truth, as the law of being, is received from God by all created things; and each is shaped by it in blind obedience to the fulfilment of the proper end for which he created it. In this obedience there is a kind of dumb, involuntary acknowledgment of the Giver. With man the reception is of a higher kind, and the acknowledgment rises to a free and conscious action of the mind. The truth is given him to conjoin him in love with God; and, so far as he receives it in humility and dependence and gratitude, it fulfils its end: but when he claims it as his own, or refers it to any other than its true Source, it ceases to be a bond of union; for there is then no return of the love that prompted the Giver, and no union can grow out of unrequited love.

Does this spirit of acknowledgment and dependence pervade the mental activity of our day? That which is most often claimed and put forth as the distinguishing character of the purely intellectual researches of modern times is the system of induction; that is, the system of reasoning from the known to the unknown. In the general practice, natural facts alone are considered as the known; God, among the unknown. This practice of the schools turns the eyes of the pupils to nature as the source of truth; and the instruction of the masters is very generally in full agreement with their practice. They teach contempt, or at least dissatisfaction, with any knowledge which is not arrived at through a process of reasoning from material

facts ; they refuse to receive the most clear and common truths, which the great body of men know from heavenly influx, unless they can be reached through such a process ; they attempt to arrive at a knowledge of the soul through material effects and causes ; and refuse to believe in God, except so far as they find him revealed in his works. But, in reality, it is impossible for the human mind to refer any truth above dead fact to nature : for the laws of nature even retain their character as the expressions of divine thought so fully, that he who denies their origin is unable to shut his eyes to their resemblance to human thought ; and the result is, that, while he professes the deepest reverence for the lessons of nature, he inwardly regards them as the products of the human mind, as much as did the scholastic theorists of former ages. Order in nature is generally referred, as far as possible, to material causes ; and, beyond this, the philosophers of nature recognize in their generalizations the systems or arrangements which human thought has imposed on things, rather than the discovered laws which God has established over created being.

This denial of the Source of truth is less completely defined, but is no less certainly declared, by the common mind, in its method of treating those subjects which interest it most, and call out its most full and free expression. To take government, for example. The masses are ready and eager to guide their own destinies by their opinions. Certain classes claim superior influence for their more cultivated views, and monarchs strive to make their word law. How rarely, in the clamor of contending, self-confident opinion, do we hear a single voice declare that truth from God should guide the State ! Of all the various theories of government and governmental reform which are now so freely proposed and so earnestly maintained, they are few, indeed, which set aside all claims of the human mind to authority, and seek to establish such institutions as will extend the sway of the principles of order, right, and justice, which God has given for the control of human action, and which seek to place in office those men who can best discern and apply these principles, whatever may be their rank in society, or the circumstances of life which determine their pri-

vate sympathies and attachments. Social life is treated in an equally self-confident manner: and the reformer, heedless of the depth of the affections, which give to the family its being and character; of the distinctness of tastes and abilities, which give rise to the grouping of society into classes; and of the age of the institutions that have grown up in the experiences through which Providence has led mankind, — is ready to overthrow the whole structure, and rebuild it on principles assumed from his own mind. Again: in individual life, when men break away from the control of passion, and profess to be guided by the truth, do they seek the truth from God, or from their own minds? Do they remember that they are “fearfully and wonderfully made,” and commit themselves to the care of their Maker, striving to co-operate with him, under his direction, until their character takes the full stature and fair proportions which he designed? or do they make to themselves a design for the formation of character, and strive to shape the soul to an image which is the work of human hands? There can be no stronger evidence of the denial of the Source of truth, than the attempt of man to shape his life to his unguided reason; to bend to its rule his passions, his delights, and his destinies: and never was the attempt so general as now. In former times, the great mass of men yielded more completely to their natural desires and to outward circumstances, and left the invention and adoption of theories of life to the cultivated few. But the growth of mind is spreading far and wide the boasted sway of reason over passion; while the denial of the Source of truth is spreading the actual sway of one of the passions themselves, — namely, the pride of self-intelligence.

Another essential law of the mind demands that it assign the right relative value to the different grades of truth; that it regard as essential those truths which are essential, and as subordinate those that are subordinate. The true order of life is progress from lower to higher states; from love of self and the world to love of the Lord and the neighbor; from earth to heaven. The lower states, and all that belong to them, are means of attaining the higher states. In the perversion of life, the

means become the ends, and the things of the world are pursued for their own sake. The understanding, when it is in its true order, makes the knowledge of creation the means of attaining a knowledge of the Creator, and the knowledge of natural things the means of attaining knowledge of spiritual things. In its perversion, it seeks natural truth for its own sake, without regard to spiritual truth ; and is content to occupy itself with the works of God, in ignorance or denial of his existence or character. Which now prevails in the intellectual life of mankind, — the order, or the perversion ?

It is very common to hear contempt expressed for the accumulation of money for its own sake ; but the public applaud the original investigator who declares it to be his highest aim to acquire nature's truths, and who pursues this aim with the avidity of a miser, and with a miser's neglect of the duties and pleasures of life. Thus natural truth is declared by the popular voice to be of itself a good, and a worthy object of labor. Popular education exposes a similar arbitrary estimation of truth. Its highest aim should be to develop the rational mind for the comprehension of spiritual truth. If this were its end, it would use those means of obtaining it which Providence has placed within its reach ; it would elevate the knowledges which cluster around the daily walks of life, the industrial pursuits, and social life and nature, and make them serve for the development of a rational understanding.

The tendency of education, in its present state, is to call away the mind of the pupil from the subjects of thought with which Providence has surrounded him ; to fix it upon particular branches of study which have comparatively little relation to the daily life of the learner, and which scarcely affect the great mass of knowledges that have accumulated in his mind from childhood, but which are supposed to have some intrinsic value of their own. The farmer's boy, for example, grows up in the midst of nature. He has drawn a store of knowledges from the hills and forests and fields and cattle. His early curiosity was excited and his thought fed by them. His better feelings are interwoven with his recollections of them. He has stood awe-struck, perhaps, before the majesty of the towering crags ;

the deep loneliness of the wood has made him feel the want of a heavenly Father's care and protection ; the rich harvest has called forth his gratitude ; and the destroying blight has made him dread the evils of sin. Now, these knowledges and emotions, in themselves a natural, uncultivated waste, are the earth of the soul, which is to receive the seed and bear the harvests of spiritual truth : and the work of education is to clear and till the soil ; to develop the crude knowledge to a sound, rational understanding ; and to nurture the fickle emotions to a steady delight in the study of the creative thought by whose outward expressions they were first aroused. For instance : the boy's acquaintance with the face of the country about his home might be developed to a knowledge of the forces which have moulded the earth's surface, and to an understanding of the laws which have controlled them. From his simple experience of the succession, each year, of seedtime and harvest, he could catch a glimpse of the vast plan which guides the motion of the earth, and the growth of each single blade of corn. He has a vague idea that the oats and wheat and rye are similar, and calls them *grain* ; and the pine and spruce and fir and hemlock he groups under the name of *evergreens*. This crude arrangement might be corrected and enlarged, till it included the leading principles of the order which governs the relations of the members of the vegetable kingdom ; and thus, step by step, the pupil might be led from the observation of nature to the study of the laws of its order, until the rational mind acquired the strength to grasp and the means of illustrating the higher principles of the order of spiritual life. In a similar way, an understanding of the principles of justice and subordination could be built upon the fireside life, on the intercourse of brothers and sisters and parents and children ; and the great lessons of the world's history could be illustrated in the common events of the neighborhood. In short, the daily life of each one, whatever may be his lot, contains within itself the means for the highest development of his understanding. Providence places every man amid those circumstances which are best suited to fit him for the life of heaven ; and human culture should be the co-operation with Providence in the use of these circumstances for

this end. The culture of the understanding consists in adding to the knowledges of daily life what is necessary to render them more complete, and in forming and arranging them for the reception of higher planes of truth. The prevalent systems of education, by discarding or neglecting these knowledges, show plainly that they have lost sight of their true ends, and have assigned arbitrary values of their own to certain branches of truth.

The estimation in which men hold the different degrees of truth is most definitely shown where the truths relate immediately to life. All truth is law; and that truth which most interests society and individuals is the law of human life. This law is included in two great divisions: the one applies to natural life; the other, to spiritual life. It is clear that the former is the subordinate, and the latter the essential. Do they hold this relative position in the mental activity of our time? The public ear is open and ready to hear the laws of bodily health, which teach how to shun bodily disease and suffering; it listens with interest to the laws of civil order, which teach how to avoid the evils of discord and violence; and is eager to catch every warning against what would endanger the material prosperity of the community: it is dull and heavy to those truths which teach how to shun evils as sins against God. Every man, of any degree of culture, devotes himself earnestly to at least some of the laws of morality and politeness and skill which insure worldly success of one kind or another. How few devote equal attention to those laws of the affections which lead to heavenly peace! In the most numerous branch of the Christian church, reason is professedly excluded from all participation in the things of spiritual life. In other branches, it is confined to the mere acknowledgment of certain dogmas; and is restrained, by the fear of invading a holy mystery, from investigating the most important of these. A large proportion of civilized society declare, in practice at least, a total indifference to religious truth. The treatment of the Word, in those countries where it is within the reach of all, is a sure index of the common estimation of the laws of spiritual life; for it is the source whence they are obtained. How little of all the

effort of the mind is devoted to the study of its teachings! How few appeal to it with the sincere purpose of learning truth to guide their motives and feelings! Even from the pulpit, any brilliant display of intellectual effort is usually more acceptable than a simple exposition of its meaning.

A third condition indispensable to a healthy state of the mind is, that the internal life — that is, the will with its affections — be conformed to the truths which the understanding receives. All created things but man exist in the order of their being. With them, the being and the order of existence are inseparably connected: with man, they are at birth distinct; and they continue so until they become one by his own free, conscious action. The end and aim of his life is union in love with God. Such a union can only exist from free choice; and therefore it is impossible for him to be born into it by nature. But to come into it is the sole object of his sojourn on earth: all his faculties are made and fitted for this work; and, so far as they are in their normal condition, they are devoted to it. The order of life, then, is advancement, step by step, from its state at birth. In its essential character, it is the elevation of the affections from love of self to the love of the Lord. The laws of order reach the affections through the understanding: it is the vessel in the organism of the soul whose function is to receive them as they first enter. Now, as the laws themselves are above the affections in their natural state, it is clear that the understanding must be able to rise above the affections, at every step, to meet them. Without this faculty of rising above the natural affections, the understanding could possess none of the endowments which make it human, even on the natural plane. Without it, thought would sink to mere sagacity in discerning what would gratify or oppose the ruling love; the senses would be devoted exclusively to the gratification of their own delights; speech would be confined to the monotonous expression of natural feeling; and the understanding itself be reduced to instinct. We have already seen, that progress in civilization and external prosperity is due to the action of mind. Such action is possible only when the mind is raised above the natural affections, as is shown conclusively in savage

life. There the thought obeys, as far as possible, the natural impulses of the heart; and it is totally unable to appreciate, still less to obtain, the comforts and refinements of civilized life. Its development is confined to the few rude arts of the chase and barbarian warfare, and such as are necessary to protect the body from the severities of climate.

This ability to elevate the understanding above the natural affections, which is given to man to be the means of attaining the highest state of blessedness, is, like every other faculty of conscious human life, subject to perversion as well as neglect. While it is in its integrity, the affections are conformed by degrees to the truths which the understanding grasps, until they are brought fully into the order of their being. Then the laws of that order are the proper outward expression, so to speak, of the affections, — the form, of which they are the substance; and the development of the mind, and the advance in external prosperity which it brings about, are the manifestation of the true progress of life. We have already seen what are the effects of the neglect of this faculty: the state of the savage and the beast illustrates them. In the perversion of it, the elevated understanding becomes the tool of the affections in their degraded, natural state. It may be aroused by them to a state of intense feverish activity, and take on all the outward manifestation of its proper normal action. The pride of self-intelligence may enkindle zeal for the truths of religion, or lead to deep and laborious philosophical study; the love of power may call out the most far-sighted views of policy; and the love of the world may develop nice sensuous taste, and skill in using the means of gratifying it. It is clear that this is not a healthy condition of the soul. The affections are as low as in the savage: they have only acquired from the mind a new direction, and new means of gratification. It seems, at first sight, as if the disease were confined to the will; but a close examination shows that such cannot be the case. It is impossible for any one part of the soul to be in a state of disorder, without involving the whole organism to a greater or less extent; still more when that part is the most essential of all. The will, with its affections, are the heart and life-blood of the

spirit ; and, if they are diseased, the understanding is infected throughout by the very material from which its structure is built up and sustained.

We have already seen some of the effects of a disordered state of the affections upon the character of the mental activity of our time. The denial of the divine Source of truth, and all the defects which we have traced to it, originate in the love of self ; and the false estimation of the different degrees of truth, the blindness to their succession from lower to higher planes, and the pursuit of the former for their own sake, with all the evils which such arbitrary valuation has brought upon intellectual culture, arise in the love of the world. Each one's experience will add abundant proof to show that the will is not conformed to the laws of order which the highly developed mind of our age is enabled to grasp. Whoever has examined himself with care knows that he is an exception among his fellow-men, if the understanding is not at present far above the will. Whoever has looked beyond the appearances of life has found that its fair-seeming exterior is a garment which the mind has woven to cover the nakedness of selfish and worldly loves. But the actual state of the mind, in this respect, is most clearly manifested in the prevailing religious doctrine concerning salvation. Salvation is the subjection of the will to the laws of order which God has addressed to the understanding. The doctrine received throughout the great body of the Christian church teaches that man is saved through faith alone. The will is deprived of all action in regeneration, except so far as to compel belief in certain dogmas ; and heaven is considered, not a state of the affections, but a condition imposed from without as a reward for an effort of faith. We are not left in the dark as to the character of this doctrine, and the condition of the church which gave rise to it. They are declared in the Word, in descriptions of devastation and ruin, of woes and plagues and death.

The laws which we have brought forward embrace the whole system of the order of the mind. They are made up of innumerable details, which render them as complete as the structure of the mind itself. But it would be impossible,

in one short review, to enter into these with any degree of completeness; and it is more safe to confine ourselves to the general laws, inasmuch as they flow directly from the essential doctrines of the church, which are clearly recognized and understood from the teachings of the Word. The states of the mind, too, are unlimited in number and variety; but they are all grouped in a few broad divisions corresponding to the general laws above given, and their character is determined by their conformity or opposition to them. Thus, if our review has been just, all the most general prevailing characteristics of the mental activity of our day may be summed up as follows: first, by denying the divine Source of truth, and referring it to self, the mind enlists the zeal and energies of self-love in its labors; secondly, by devoting itself to the lower planes of truth, it accomplishes great achievements in worldly knowledges, and in the application of them to worldly affairs; and, thirdly, by a broad separation of the understanding from the will, the former is enabled to control the natural affections, and make them conform to the external laws of life, without changing their essential qualities. The most peculiar and distinctive of these three traits is the last. The loves of self and the world, in all ages, lead to a practical denial of the Source of truth, and to a devotion of the mind to external things; but it is only when the understanding is widely separated from the will that they can lay aside their own hideous forms, and take on those of external order and civilization and intellectual culture.

How is the mind to be raised from this its fallen state, and restored to its true order and its healthy action? Is it by means of natural truths, — the arts and sciences and philosophy? These are already its darling pursuits. From its fallen nature, it is inclined to devote its energies to them. It seeks them as the chosen objects of its efforts; and appropriates their treasures, without changing in the least its essential character. They may afford it the means of illustrating higher truth; but, of themselves, they can do nothing toward raising it above their own plane. Is it by religion, handed down from the past? It has compelled the doctrines of religion to confirm and nurture its evils. The doctrine of salvation through faith alone,

by making happiness a reward given from without, instead of an elevated state of the affections, turns the mind to external things; and it matters little that these are called by the name of "heaven." The doctrine of the tripersonality of God renders it impossible for the mind to dwell upon the divine Character without confusion and blindness, or to rise from the order and unity of creation to its Source in the mind of the one Creator. Yet this is the only way in which it can rise. The Word is at all times the source whence the mind must derive the means of its progress. But even the truth of the Word is falsified, and forced to confirm the monstrous productions of self-derived intelligence.

Shall the mind, then, cease to perform its proper functions, and the affections be left to their natural, unregenerate state? The Lord never leaves man thus to perish. When the world was sunk in sensualism, and the last traditions of knowledge from above were falling away, he addressed his truth to the human mind in the language of external rites and ceremonies and duties, which sensuous thought could comprehend; and he enforced his commands by the fear of sensuous punishments and the hope of sensuous rewards. When his Word was losing even this its last hold upon the human mind, it became flesh, and dwelt among men. And now, when the falsities of self-derived intelligence have darkened the letter of the Word, and made its light a stumbling-block to our feet; when the understanding no longer hears the voice of God in its precepts, — surely his wisdom will provide a way of salvation. It is already provided. In the revealed internal sense of the Word, his truth again reaches the human mind. The highest use of the understanding is to receive truth from God; and it is the constant care of Providence, that it be kept at all times prepared for this function. Whenever, in the history of the world, man has turned away from the divine truth as it has already been revealed to him, his whole life has been shaped in such a way as to prepare his mind for the reception of a new revelation adapted to his state. Not only the external circumstances of life, but the evil passions within, are made to subserve this end. Thus the sensualism of the Jews served for

the establishment of a representative church, where the most external truth was taught ; and their cruelty and hatred were the means through which the internal combats and struggles of the Lord were revealed in the form of bodily anguish to the eyes of men. So, too, the present state of the human mind is the result of long discipline in preparation for the reception of the new revelation, — the opening of the internal sense of the Word. All its peculiar characteristics have reference to this end. For this the selfish and worldly loves are so deeply interested in the exercise of thought, and for this the understanding is so far advanced beyond the affections.

When the mind was more closely bound down to the natural affections, and confined to subjects directly connected with them, revealed truth also, in its application to life, was confined to the same narrow range of thought. It was the expressed will of God in regard to the few delights and wants of uncultivated life. The law of life was the restraint and guidance of a parent or master over these delights and wants, and the observance of it was the simple obedience of a child or pupil. This obedience was the way to heavenly wisdom. It was associated with little knowledge of worldly things ; but it contained within itself all the elements of eternal progress in spiritual knowledge. Such was the reception of truth in the best states of the first Christian church. Now, simple obedience is passing away. The child-like trust, which would follow the right because it was the will of the heavenly Father, is giving way to doubt and questioning. Men analyze their own delights, and seek the meaning and bearing of any law that is to control them. The mind has acquired strength to grasp broad series of the laws of outward conduct, and to comprehend the ruin which must follow a breach of them. It reaches out far beyond the common events of life, and refuses to hearken implicitly to commands which seem to be confined to their narrow range. The internal sense of the Word opens to the mind the infinite depth and perfection of the commandments. It leads the thought from their literal expression, upward, through ever-widening series of truth, to God himself. It shows a perfect harmony between them and the laws which

Infinite Wisdom has established throughout creation. In its light, death tells of the end of evil love; marriage, of the union of good affections and true thoughts; birth, of the entrance into eternal happiness; and all the lessons of life teach truths of heavenly wisdom. It raises the character of the Christian life from obedience to intelligent co-operation with God. Under its influence, the mental activity of our day will be the means of carrying the race onward in its march toward the innocence of wisdom.

A MANUAL FOR SABBATH SCHOOLS. New York: Bookroom of the General Convention, 1859. For sale, in Boston, by the Publisher of this Magazine. Duodecimo, pp. 142. Price fifty cents.

THIS Manual has been prepared and published, in obedience to resolutions of the General Convention, to supply a want which has been felt, chiefly in small societies or among scattered receivers, of some approved method of conducting sabbath schools, and of books containing the necessary materials in convenient form. Such wants will be abundantly supplied in the book before us; and it is supposed that some schools which have never felt the want — which have been well supplied with methods by their teachers, and with materials by their Bibles and Books of Worship — may yet find it a matter of convenience to use the Manual. They will find in it some matter that may be useful to them, which is not contained in the Book of Worship.

First, we have, by way of preface, some fourteen pages of "Suggestions to Teachers." In these will be found a pretty full exposition of the ordinary management of our sabbath schools; which will, we doubt not, be serviceable to many new teachers, and may give useful hints even to some of more experience. Next we have an "Introductory Chapter," giving, on a couple of pages, the outlines of two different forms for the general exercises of a school; which, with such variations as

may be readily made, are supposed sufficient to meet the wants of any of our schools.

We now come to the body of the book, which we find divided into two parts. The First Part is composed of "Five Complete Services," one for each sabbath in the month, arranged according to the second form of the Introductory Chapter. In these services, every word which is to be used, even of the Selections with their Chants, or the Hymns which are to be sung, is printed in its consecutive order; excepting, of course, the instruction and the longer readings from the Word. The Second Part is composed of chapters of material, as follows: I. Selections for opening the exercises of the school; II. Selections for the introduction of prayer; III. Responsive selections, — a larger collection than will be found elsewhere; IV. The Ten Commandments, the Ten Blessings, the Two Great Commandments, and the Golden Rule; V. Selections and Chants, — twenty-four, from the Liturgy, of such as are most commonly and most easily sung by children; VI. Hymns, — twenty-five, also from the Liturgy. These chapters are referred to, by number, in the outline forms given in the Introductory Chapter: of which forms the first represents, as nearly as one form can, the general practice of our schools in New England; the second being, as already stated, the outline of the Complete Services in Part I., which are founded on the practice in some schools at the West.

Thus the book presents a kind of compromise, or rather combination, of two very different ideas of arrangement: the one being, to have all the matter to be used printed in consecutive order, so that, having once begun, every child may know just what words are to follow, — involving the necessity of a limited number of services, to be repeated continually, with little or no variation; the other, for the sake of indefinite variety, to suit taste and occasion, providing merely outline forms of some flexibility, and a variety of material for filling out these forms as they are used. These two ideas of services for worship have each their advocates in the New Church at the present time; and it is a matter of some importance, and no little difficulty, to allow each fair play, and room for expansion.

The first idea, in the order in which we have presented them, which makes the practical convenience and the theoretical benefit of uniformity its end, has a strong hold upon the affections of those who have cherished it, and is believed by some to be well-nigh essential to the very existence of a church. The effort for its establishment in the New Church is seen in what is called the "New Order of Worship," lately printed, by order of the General Convention, for the use of those who desire it. The second idea, which esteems freedom of choice in material, and opportunity for variety, of chief importance, — sacrificing thereto, in some degree, convenience of arrangement, — is the idea which we suppose to have prevailed hitherto in the New Church in this country, and upon which our Books of Worship have been constructed. Even if the theory be correct, — of which we are not yet convinced, — that it would be very desirable for every New-Church congregation in the country to be using identically the same service on the same sabbath of the month, one year after another, it may well be questioned, whether, in the present novitiate state of the church, it would not be productive of more harm than good, for any man or any body of men to undertake to recommend precisely what that service should be. Who would not fear to undertake the task? Is it not better, even if we believe such uniform services to be ultimately desirable, not to undertake to determine them, for a long while to come, but to place before our people an abundance of the material which seems best suited for worship, leaving its limits to be narrowed and defined by long experience of hallowed use? In this we are not to be understood as objecting in the least to the use of definite, uniform services by those who desire them, or to their publication by the Convention for such use: we are only volunteering a word, in advance, against any effort to induce the publication, by the Convention, of such services as *its Liturgy*.

We think that, under the circumstances, the Committee who have prepared the Manual for Sabbath Schools have done wisely in presenting, side by side, arrangements in accordance with both the leading ideas we have mentioned, in order that each may have a fair chance for trial, and that all who wish to use the book may find in it what they desire.

We commend this Manual to the examination of all interested in sabbath schools, confident that many will find in it a valuable assistant.

We have only to add, that the paper and binding of the book are of excellent, durable quality ; and that the printing is executed by Messrs. Wilson and Son, with the accuracy and good taste for which the readers of this Magazine are so much indebted to them.

LETTER FROM FRANCE.

LA CHATELLE, Jan. 3, 1859.

DEAR SIR, AND BROTHER IN THE LORD, — I have no news to communicate at this time concerning the New Jerusalem, as nothing has come to my knowledge since I last wrote. In this, then, I will speak of retrospective matters and events ; and give you an account of the mission which was undertaken, from the year 1820 to 1828, by Capt. Bernard, for the propagation, in France and in Spain, of the writings of Swedenborg and the truths of the New Church.

I was intimately connected with Bernard, with whom I passed nearly a year at Tarbes ; and I can appreciate all the nobleness of his character, the extent of his knowledge, the elevation of his mind, his great charity, the sincerity of his conviction, and the winning eloquence with which he set forth and advocated and discussed the doctrines of the New Church.

His eloquence was such, that I do not believe that any one ever heard him with indifference, or came once in connection with him without retaining in his mind the remembrance of his fine figure, pale and melancholy ; his touching speech ; his look, mild and penetrating : and, whether or not he was led to adopt his principles, there would remain with him a feeling of respect and sympathy for this excellent man.

Bernard was about thirty-two when I first knew him. He was Captain of the Grenadiers of the 23d of the Line, and decorated with the ribbon of the Legion of Honor, from 1813. He had been Captain of the Young Guard under the

empire. During all his life, he was studious ; and carried, even into the camp, his taste for study. His leisure being great after the restoration, he delivered himself still more to it. He studied the various systems of philosophy ; and was vividly impressed by the writings of St. Martin, of Jacob Boehm, and of Law. Some volume of Swedenborg's fell into his hands in 1820 ; and he had the presentiment, that there was the absolute truth for which he had been searching so long.

In the same year (1820), he became acquainted at Paris with Madame de St. Amour, Mons. and Madame Gobert, and some other persons. Mr. Gobert had for some time adopted the truths of the New Church. Bernard was on terms of intimacy with him, and soon partook of all his convictions.

Christianity, sincere and enlightened, is expansive in its nature ; and also the love of making converts is one of its conditions, when its convictions are perfect. Bernard, instructed in the doctrines, profoundly convinced, full of zeal and of the love of his kind, could not then content himself with knowing and merely remaining in the truths himself. He was irresistibly led to communicate them to others, and to spread abroad the light he had in him. However strange this might appear in an age of incredulity, and on the part of a military man, he did not hesitate. He had courage of mind, and resisted not the necessity he felt to make known, to explain, to preach even, and to propagate, the heavenly truths on all occasions.

People were at first, without doubt, surprised to hear this man, who had been a bold soldier, openly declare himself a Christian : they were surprised to see him braving the prejudices of mankind, seeking to draw his companions-in-arms over to Christianity, with which they had heretofore had little sympathy. But he persevered, and had the happiness to succeed with a great number of superior officers * and under-officers, who soon partook of all his ideas ; and those who did not adopt them could not refuse them their respect and admiration. Such was the power of Bernard over his companions-in-arms, — officers as well as soldiers, — such was the veneration which he inspired,

* I will mention Major de Fossa, Capt. Fraiche, Paillard, Puvis, &c.

that no one would hear quietly a word against him ; and when the soldiers who were engaged in light conversation, or in singing obscene songs, saw him approaching, they immediately stopped. We shall not be surprised, then, that a man who could obtain such results over soldiers — whose lives were, in general, only too disorderly — had such great success in that society more elevated, where he hesitated not to carry the good news.

From Paris he went to Nantes, where he communicated the doctrines to many persons, and especially to the celebrated *littérateur* Richer, then principal editor of the “*Lycée Américain*.” He had some trouble in convincing him ; but succeeded at length : and you know what have been the valuable labors of Richer for the New Church. I will cite only “The Religion of Good Sense,” “The Key of Mystery,” and “Call to Religion.”

From 1822 to 1825, he lived on the frontier, or in the interior of Spain, with his regiment. He went often to Bayonne, where he had the satisfaction of leaving some fruits of the New Jerusalem. In Spain he communicated the doctrines to a great number of men distinguished for their abuse of Catholicism in that country, and who were sceptics. He had relation, and kept up for a long time a correspondence, with the Bishop of Barcelona ; the *savant* Torres ; with Don Ellola, formerly Commissioner of the Army, — a man of great knowledge ; with Gen. Palafox, the heroic defender of Sarragossa ; with the author of the “Morality of the Husbandman” (*Morale du Laboureur*), Don Augustin Quinto. He was in connection, too, at Madrid, with an old monk, well read, — Don Antonio ; &c.

In the Pyrenees, he communicated the new doctrine to many people ; at Tarbes, at Pau, at Orthes, at Bourdeaux, at Toulouse, at Montauban : in fine, in every place where his regiment was stationed, he sowed the truths with ardor ; and he always had the good fortune to find that the celestial seed fell into some good ground, and brought forth fruit.

In 1825, his regiment went to Tours, Blois, and Angers ; which is to say, that the New Church was in these places announced, with more or less success.

In 1826, he went to Paris ; and the house of Mr. Gobert was the usual place of meeting for the disciples of the New Church, the number of which increased. There lived the pious Oegger, who was yet ignorant of the existence of the New Dispensation ; but, yielding to the cries of an honest conscience, he voluntarily resigned the place of First Vicar to the Cathedral of Paris. Bernard and Gobert, having encountered him, presented to him the truths of the New Church, which he adopted ; and to them he devoted the remainder of his life.

In 1827, the 23d Regiment was sent to Besançon. Bernard, at first, did not like this ; and had thoughts of quitting the military service, in order to be more free in his apostleship. But it was not long before he saw that he was wrong. In effect, he found at Besançon two disciples, the most fervent and most remarkable of those of the New Church : namely, the General Count de Bissy, who, with his wife, had joined it ; and M. Genisset, Professor of Latin Eloquence, and Perpetual Secretary of the Academy of Besançon. Bernard made known to them all the labors to which he himself had given so great an impulse. He rallied them to the centre of the society of Paris. The vast erudition of M. Genisset, the searching knowledge of the new doctrines possessed by the Count de Bissy, all now came to help on the common labors ; and Bernard returned to Paris in the month of October, and reported also the richest harvest. (See "*Nouvelle Jerusalem Revue*," 1839, p. 216.)

On his return to Paris, a serious malady, of which Bernard had felt the first symptoms at Bayonne and Tarbes, attacked him ; and he was obliged to be very careful of himself. But, the disease having given way a little, Bernard, who was anxious to continue his labors in the capital, thought no more of his malady ; and, from the month of October to the end of January, he continued his exertions with incredible ardor, and with great success. However, near the end of the month, his malady increased so much, that he was no longer able to go out. His numerous friends and the numerous disciples came in crowds to his place of residence ; and his incessant conversation with them completed his exhaustion. He was obliged to suspend all con-

versation, to his great regret. His illness increased; and it became evident that he could no longer resist it. In effect, notwithstanding all the care that was taken of him, he succumbed to it on the 23d of February.

Such was the life of my excellent friend, during eight years. He published several small works, of which the most remarkable is one entitled the "Two Species of Philosophy." But his principal and his most fruitful labors were his lectures; which were so remarkable, that I heard at Tarbes a very intelligent person say, after one of the meetings, that he had never before heard any one speak so eloquently. He did much good also by his vast and varied correspondence; of which Mr. Le Boys des Guays has published some extracts in the "Revue."

Such, then, was Bernard. And certainly the exhibition of a life so useful, a life of self-denial, and of devotion to the principles which he adopted, should make us blush at our lukewarmness and uselessness, — we who say that we have adopted the same principles, and prove it so little.

I believe, dear sir and brother, that the life of Bernard may be useful for us to meditate upon; not only in respect to the ardor of his zeal and charity, but also as to the erring ways in which he was, for a short time, led. And if I, his friend and pupil, here make known this much-to-be-regretted circumstance, it is because Bernard became sensible of the error of which he had been the dupe, and of which he gave me liberty to speak, in order that our brethren might be warned, by his example, of the danger of *spiritual communications*. And since one so strong, so eminently pious, as Bernard, was made the subject of evil spirits, how much should we watch, — we who have not, we well know, his power and his eminent piety!

Bernard had often practised curative magnetism before he became a convert to Christianity, and had also often the curiosity to question the somnambulists. At a much later period of his life, a woman, who was a magnetic medium, coming into a state, more or less lucid, of communication with spirits, these spirits announced through her, to him, certain things, telling the author of them; and impaired his mind for a long time to

such a degree, that he believed blindly all that was told him. And he would have been thrown into a position the most grievous, if his friends, his own reflection, his meditation upon the Word, and the writings of Swedenborg, had not convinced him that there was a dangerous *mélange* in all the pretended revelations of the ecstatic, and if he had not abandoned them. But it had been better not so to have committed himself, since he was acquainted with the truths of the New Dispensation.

I thought, dear sir and brother, that this example was the more useful to cite, as the minds of men are now-a-days much occupied with spiritual communication in the world, and among the irreligious in the Old World as in the New; and as that, even amongst the members of the New Jerusalem, many, drawn by the love of the marvellous, are also running the risk of great spiritual danger. In fact, when one is put in communication with spirits, *it does not of consequence follow that these spirits are good*. They mutter many things of which we are ignorant, which at first surprise us by certain facts which they make known to us; they gain our confidence, and hold our spirit at our disposal; they induce us, almost in spite of ourselves, to feel, to think, and to do, the most extravagant things in the world, and sometimes the most culpable. But with whom is the fault? With ourselves, certainly. For why seek to know that which God has forbidden? Now, *it is forbidden expressly to have communication with evil spirits*; and what is the guaranty, if it is we who seek these forbidden communications, we who run the chance of evil, or that the spirits whom we may encounter are spirits of evil and of mystification? We are more prudent in worldly connections, and we do not thus believe people on a *first acquaintance*. Now, all spirits having once been men, the spirit with whom we are put in communication is, for us, a *first acquaintance*; and it is to be presumed, that, far from being a spirit from God, it is a mocking or perverse spirit, who seeks to deceive us, and lead us to perdition. (This applies to table-turning, somnambulism, rapping-spirits, &c.)

Permit me, dear sir and brother, to justify this by the testimony of Swedenborg on the dangers of the spiritual state ("Diary," No. 1622): "*When spirits seek to speak with man, he must be careful not to believe them; for all that they say, so to speak, is nothing but fiction and lies on their part. If they should be left to talk of heaven, and of what takes place there, they would relate so much that is false, that man would be stupefied; and, notwithstanding, they would swear to it. It is for this reason, that, when spirits have spoken with me, it has not been permitted me to have faith in any thing they have related* (1748, 20th March). In fact, *they are eager to make false representations*: and, if a subject for conversation is presented, they think they know all about it; and they bring forward their opinions upon it, each one after the other, differently, positively, as if they were wise in relation to it; and then, if man listens to and believes them, they insist, and deceive and seduce him in various ways. And it would be the same if they were left to speak of the future, on those things unknown in all the heavens; above all, of what man desires to know: *but every thing proceeding from them would be false. It is for this reason that one should be careful not to believe them. It is this, also, that renders the faculty of speaking with spirits so dangerous on this earth; at least, when one is not in the truth of faith. They inculcate a persuasion so strong that it is the Lord himself who speaks and who commands, that man cannot but believe and obey them. The things that I have learned from the representations, from the visions, from the conversations with spirits and angels, came solely from the Lord.*" (See also No. 1647 of the "Diary," which is too long to cite here. "Revue" de M. Boys des Guays, vol. iii. pp. 86, 87.)

Please to accept, dear sir and brother, the assurances of my Christian affection.

BLANCHET.

THE LANGUAGE OF MEN.

ALL men bow in homage before the grandeur of visible nature, and confess in its wonderful workmanship a Power mightier than their own. Probably the man never breathed who could stand upon a mountain summit, and, in his inmost soul, deny the Creator of the scene before him. The study of nature is the study of the majestic creation of God ; and the echo in the shell whispers the same wondrous tale which the rolling wave thunders along the shore. No man can give the lie to the eternal voice of nature. Jehovah has inscribed his own name on the face of the heavens, and men cannot choose but read.

The eye, however, has been more true to its duty than the ear. The instinctive faith which men yield to the sight of the one, they deny to the hearing of the other. Yet men live in a world of sound, as well as in a world of sight. The great ocean of air is as full of endless commotion as the swelling sea, while it ceaselessly bears from ear to ear the myriad sounds of nature, and the words which fall from the lips of countless men. The whole atmosphere is alive with the thought which human speech has been pouring into it since the first day of its own creation. Language, the audible form of truth, the perceptible body of thought, the outward token of man's supremacy over brutes ; language, the unseen avenue through which mind reaches mind, the great interpreter which lays bare in spoken words the souls of the living, and in written words the wisdom of the dead ; language, varied in form and structure as the illimitable verdure which clothes the earth, so simple that it utters the tender thoughts of the child, so full that it contains the deepest wisdom which man can teach to man, so grand that even Divine Truth speaks itself in the Holy Word of God ;—what rational mind can doubt that God as truly created language and its marvellous world of sound, as that he formed the earth to be the abode of men who speak ?

Here we must pause. Between nature and language there is one great difference. Man does not recognize, on the one

hand, that nature bears any relation to his own spiritual life, or that its condition depends at all upon the condition of his own soul. He knows, on the other hand, that the sentence which he utters is the living garment of his own thought. Nature has no apparent connection with his own life. Language is the conscious expression of it, created through his own mind. He acknowledges, therefore, the creation of nature to be disconnected with humanity, while he claims language as his own work.

We call the waterfall the creation of God; the house, the work of man. Yet the materials which compose, the strength which puts together, the skill which plans, the mind even which conceives the house, are all creations of the same Power which piled the rocks, and poured over them the stream. The *elements* in matter and thought are created by God: some *combinations* only are made by man. Language, in its elemental roots and sounds, is as much the creation of God, and as far beyond man's control, as the material forms in their origin. The combinations likewise of both the elements of matter and the elements of language are guided by unconscious laws of correspondence. The same Power which made the ancients turn their faces to the east in worship, and the Papists reserve the wine of the Holy Supper to the priests, guides the living growth in language, and makes the infant express sorrow by a cry, and pleasure by a laugh. As we recognize the great laws of correspondence in the acts of mankind, — not taking away their freedom, but above and within it, — so we may see the laws of correspondence in the forms and changes of language. But, as we must regard only the general laws, in seeking examples of correspondence in the actions of man, lest our feeble sight be deceived, we must also do the same in learning them from language. Language is the audible expression of spiritual life; nature, its visible image. Each, therefore, is, in its way, a presentation to ear and eye of human life; and neither derives its existence from the power of man. That which enables lips to form, ears to hear, and letters to express, what conveys thought from mind to mind; the very tools of sound and sight, and the outermost garments of thought, draw being and laws

of use from no mortal source. The light streaming through the cathedral window, and falling on the pavement in a thousand colors, even if not a single ray keeps its natural hue, is still from the sun. The life of the mingled mass of color is in the golden sunbeam which rests on the outer pane: its modifications only come from the stained glass. If we study the transformed ray, we can find there the same essence of being, though degraded, which exists in the true beam. Language, too, deformed and perverted, alike with nature, by human sin, still draws its life from the same Source; and none the less, though differently, because it comes through man. It is indeed the creation of God, and is full of the marks of its origin. The naturalist sees in even the viper's fang something which God's power makes to be, though its own work be death. The perverted and debased forms of language are also marked by the same hand. The laws of correspondence govern language as well as nature. They are only veiled in a different way, because language comes through the mind of man.

Thomas Fowell Buxton used to say, that, to his eye, nothing more touchingly revealed the universal care of our heavenly Father than the packing of the petals in the flower-cup. A like beauty will be found in the minutest structures of language; and analysis shows it as plainly in the letter, word, and sentence, as in the delicate foldings and adjustments in the bud of the flower.

Universal marriage — the union of goodness and truth, of love and wisdom — is proclaimed on every side; in sea, earth, and sky; in plant, animal, and man. Language also shows forth the same great type of father, mother, and child. The law which, in the very constitution of created things, demands the union of the two to produce the third, governs language also, from its simplest elements up to the grandest speech which human lips can utter. The mysterious relation which is contained in the numbers *two* and *three*, and which so many visible forms express, holds equal power in the structure of language; and offers a new illustration, that, on every plane of being, all things exist by the union of love and wisdom in objects which there correspond to them.

The subject of this article is the *Language of Men*. I shall try to show, by an analysis of its elemental letters, words, and sentences, of its combinations, analogies, and uses, that it is a creation of the Lord, and an audible embodiment of correspondence.

Letters are the smallest forms into which language is divisible. They present at once a natural division into vowels and consonants. The distinction is not artificial, nor the arbitrary work of man. God has made them in their nature distinct. A vowel is as unlike a consonant as an animal is unlike a tree. The sound of the vowel can be indefinitely prolonged. The consonant alone can hardly be sounded at all ; and, even then, the utterance lasts only a moment. Vowels can alone form a sound when joined together. Consonants, without vowels, cannot be combined into utterance. Vowels are pronounced with the mouth already opened ; consonants, by the act of opening or closing. Vowels give substance and life to the word : consonants give it form, and put limits to the prolongation of the vowel sound. The voice can pass through all the vowel sounds without pause, and by an almost imperceptible gradation. They form, as it were, a kind of circle of sound, which includes all variations of vowel sound. The word *JEHOVAH*, if all its vowels are pronounced, contains this complete circle of sound, and gives the only order in which the vowels can well succeed each other. I know of no other word which thus contains the entire circle of vowel sound.* Between consonants, however, no such transition is possible. Consonants and vowels express wholly different things, and perform entirely different functions. Vowels utter feelings : consonants utter thoughts. Consonants are the bone and skeleton of the word ; vowels, its flesh

* The letter J is the same letter as I or Y ; while V is the same as U. The name "Jehovah," therefore, if written, as it was probably pronounced, *IEHOVAH*, contains all the vowels *a, e, i, o, u*, intermixed with *h*, or the aspirate, although in a different order from that in our alphabet. If the attempt be made to pronounce the name thus spelt, it will be found to contain a full circle of vowel sound, to which nothing can be added. The vowels also occur in it in the only order which admits of this uninterrupted passing from vowel to vowel ; and the *h* will also be unconsciously inserted in its present position, as the word is rapidly uttered. Certainly it is a singular structure for the natural dress even of the Memorial Name.

and muscle, its living garments. Consonants correspond to truth ; vowels, to affection. So closely are they united, that philologists say the true unit in language is not a letter, but a syllable ; a combination of vowel and consonant ; a marriage of truth and affection ; a union of two things to form a third, in which is contained the life of the original pair.

The alphabet, however, contains a third element, which is not a true letter, and is wholly unique. This new element is the aspirate under its different forms. Aspirates do not stand alone, but incorporate themselves into other sounds. In the various alphabetical systems, they stand out very distinctly under very varied forms. In some languages, they are not even represented as a letter, but only as a breathing, or accent. In the Oriental languages, they are very important. In Hebrew, the verb, *to live*, consists only of a breathing and a vowel sound. Aspirates give grandeur and solemnity to a language ; and the more a language is softened and debased into expressing only the conventionalities of natural life, the more it loses, at the same time, its aspirates, and its capacity for expressing deep feeling or sublime thought. The French language furnishes a good example of this degradation. In the same proportion in which it has acquired the ability to be the great Caucasian language of conversation, and has become the peculiar vehicle to convey thoughts which cling very near to earth, its aspirates have disappeared, until now they are almost wholly lost in French pronunciation. At the same time, all know how incapable that language is of expressing strong, deep feeling, or lofty eloquence. It contains no word for *home*.

Vowels express affection ; and therefore the predominance of vowels makes Italian the language of music. Consonants express thought ; and the predominance of consonants, therefore, make a language stiff and heavy, like German. Aspirates express the spiritual element of language, its breath of life. They tell of an early age, when the language of men contained more of the life of the angels. "It almost seems," says Schlegel, "that, the more aspirated a language is, the nearer it is to its original state."

We are told in the Word that *Abram's* name was changed into *Abraham*, and *Sarai's* into *Sarah*. The spiritual sense of the passage shows the meaning of the change. The letter *h* signifies that which is divine. It is the simple breathing, the sign of life. The insertion, therefore, of the aspirate *h* into the name *Abram*, was the change which in correspondence was necessary to the spiritual sense. *Abram* denoted that quality which was to put off the human and to receive the divine, which in letters corresponded to the aspirate *h*. The name *JEHOVAH*, in like manner, is composed of all the vowels : for *j*, *i*, and *y* are all the same letter ; while *u* and *v* are also the same, united and filled with the aspirate. Even the very name, in its literal expression, describes the nature of the Father of life. The vowels signify all love ; while the aspirate expresses eternity and divinity, self-contained, self-existent, self-derived life. The union of letters, therefore, in the name *JEHOVAH*, in every utterance, tells of the union of infinite love and eternal life.

E. H. A.

[To be continued.]

DEDICATION OF A NEW HOUSE OF WORSHIP IN NEW YORK.

[We learn from the "New-Jerusalem Messenger" that the new house of worship erected by the Society of the New Church in New York, on land donated by the late James Chesterman, Esq., was dedicated on Sunday, Feb. 6. The following account is from the "New-Jerusalem Messenger" of Feb. 12.]

THE services commenced at half-past ten o'clock, A.M. ; but, before that hour, the house was filled in every part, and chairs brought into the aisles were also filled. Many were still unable to obtain seats, and several were left standing in the vestibule. It is estimated that between four and five hundred

persons were present. The house will seat comfortably over three hundred.

This being the first house of worship ever erected for a New-Church society in this city, a desire to participate in the worship on so interesting an occasion seemed to be generally felt. There were probably present a larger number of resident receivers of the doctrines than have met together for several years. To these were added New-Church friends from Brooklyn and Hoboken, and several from distant States. Quite a number of apparent non-receivers also attended. The occasion was one of deep interest and solemnity to Newchurchmen present, an occasion of congratulation with each other, and of thankfulness to the Divine Providence that so worthy and appropriate a temple has at length been erected in the city for the worship of the Lord in his Divine Humanity, the only true God.

The officiating ministers were Rev. George Bush and Rev. Woodbury M. Fernald.

The Lesson from the Word was from the eighth chapter of the First Book of Kings, read by Rev. Mr. Fernald.

The Dedicatory Address was pronounced by Rev. George Bush.

The Sermon was delivered by Rev. Mr. Fernald, from the text of Rev. xxi. 3-5.

Every thing was conducted with propriety and solemnity, and the large audience appeared deeply impressed. The Dedicatory Address, by Prof. Bush, was short, but appropriate. The Sermon by Rev. Mr. Fernald, though extremely long, — occupying, it is thought, an hour and three-quarters in the delivery, — was listened to with marked attention. We have no notes of it, but hear it is to be published in a pamphlet.

Of the new house of worship itself, we can speak only in terms of satisfaction. Its location is in one of the most desirable quarters of the city. Its design and execution appear to us in every respect admirable. Though small, when compared with some of the churches in New York, it is sufficiently large to accommodate all who desire now, or probably will for

twenty years to come, to attend New-Church worship, at least in that part of the city. All its interior arrangements are convenient, as well as simple, chaste, and appropriate. We trust it will be sacred hereafter to the great use of teaching unequivocally, and in their fulness and simplicity, the Heavenly Doctrines of the New Jerusalem.

INTELLIGENCE AND MISCELLANY.

LETTER FROM DR. TAFFEL.

TÜBINGEN, NOV. 20, 1858.

MY DEAR SIR, — Since my last, I received again letters from the Count Bivague, at present at Geneva, — one of which was a printed one, — which he also sent to other receivers of the New-Church doctrines; but, as far as I know, they find his proposals not very practicable. First, because they are already placed in certain situations, from which they could not easily be removed; and, secondly, because they do not readily see that the people, joined in one "institution," or "society of families," would consist only of such who will actually follow "the rule of the Lord," even if they would consist only of Newchurchmen, or rather such as received the doctrines of the New Church. But he speaks only of a "society of evangelical families," — "of which the gospel alone is the rule:" and, although he conceded to me that the New-Church doctrine would be the right interpretation of the gospel, others, who have a different interpretation, would not, as it seems, at any time be excluded from the society; and we should see great confusion, and, lastly, dissolution. He says, "For such an institution, of which the gospel alone is the rule, there is nothing to do with donations or charities, since those things

ought to be done by the institutions where the rules, made by the understanding of man, are established. It suffices for re-uniting some evangelical families in a spot large enough to invest some funds which shall serve for the purchase and cultivation of that spot on which one shall receive some families of all classes, as well children as adults, who shall there learn how one is able to live according to all the commandments of the Lord. These investments of funds, which will repay the same interest which one receives from other lands, will be as well secured by mortgage on the land of that society, as other investments which men make in their financial speculations. It is also to be considered, that those investments will serve to show what an evangelical life can do toward relieving afflictions. . . . I ask from the friends of the gospel, that they will declare if they wish to aid that establishment by investing there no matter what portion it may be of the sums which they invest elsewhere. The aid which would make up the investments of funds for that evangelical institution, and in its land, is used according to the laws of the country," &c.

Now, we know that indeed the church must be built on the Word, and we have it only as far as we understand it; and it cannot be understood without the doctrine taken from it by an enlightened instrument: wherefore the Word

and the true doctrine are inseparable as father and mother. And as the church is only in such who do receive the doctrines, not only in their understanding, but also in their hearts and lives, and as such persons are only known to the Lord, who sees into the hearts, we cannot have confidence in socialism; but still less in fanaticism, or that spiritualism which teaches more fountains than only the Word of God, the most dangerous form of which seems to be that of writing-mediums. I think it not impossible that also good spirits might write by a medium; but what security will there be that only good spirits will write by them? Who can say that he is already fully regenerated, whilst regeneration is not a momentaneous event, but endures through the whole life? And how many have only begun it in this life! But all who are not fully regenerated will have moments in which they are influenced by the evil spirits who surround every one: and those spirits have a very ardent desire to have writing-mediums to penetrate into them more and more, by cherishing the dominant inclinations of the mediums; by giving to them joyful promises in the name of the Lord, and at last by possessing them altogether; in which case, the mediums are ripe for the mad-house; the more, as the evil spirits do not only hurt by them other persons, but seek also to kill their own mediums, quite as Swedenborg says in the "Diary;" viz., "That the world of spirits is filled with fanatics, or enthusiasts, who claim to be the Holy Ghost or Christ, and seek intercourse with men to belie and to seduce them, to destroy the consciences, to disturb the sexual relations, and so to possess them entirely." And to Mr. Robsahm, Director of the National Bank of Sweden (in his "Memoirs on Swedenborg," inserted in my "Collection of Documents concerning the Life and Character of E. Swedenborg," P. iii, p. 8), when Robsahm asked Swedenborg whether it might be possible for any one but himself to arrive at the same degree of spirituality, he replied, "Take good care. It is a way to come directly into the mad-house. For the man does not know in such a state, if he beats his brains about spiritual and mysterious things, how to preserve him-

self against the delusions of the hells, which at once receive opportunity to assault him, if he, being only a natural man, will by his own speculation penetrate into celestial things which transcend his notions." It cannot be repeated too often, that he also shows, in the addition to the "Apocalypse Explained," "that it is against the invariable laws of Divine Providence to teach immediately, or by angels and spirits; but only mediately, by the Word of God, or Holy Scripture." Hence the Word is written. And in the book on "Divine Providence," No. 135, he says, "I have discoursed with spirits and angels, now, for several years: nor durst any spirit, neither would any angel, say any thing to me, much less instruct me about any thing in the Word, or any doctrine derived from the Word; but the Lord alone . . . taught me and illuminated me. For the Lord alone teaches a man, though *mediately through the Word* in illumination."

I could afford many examples, within the reach of my own experience, of the worst consequences of the intercourse with the spiritual world; but examples are odious. I can therefore wholly join the New-Church periodicals and writings, where they most earnestly warn against the intercourse and against the truth of all information and intelligence received from that impure source. But is it not the pitch of perversity, if certain evil tongues bring all spiritualism into the circle of the New Church, and make her responsible for the bad consequences of it? If a few persons are somewhat imbued with spiritualism, it is, as we see clearly, quite against the very principles and spirit of the New Church; and, if they are nevertheless in other respects good Christians, they will be preserved from the bad effects of mediumship: for the New Church is indeed the best antidote against spiritualism and every evil, and, in general, the surest and shortest way to heaven. The truth is, that every person who speaks against the New Church, and occupies children against the New-Church writings, assumes the greatest responsibility for such doings; as thereby the children are deprived of the best means to become good men,

and to be finally saved. But, if we see that so many millions are now in spiritualism, it would be a wonder if some persons, not yet sufficiently in the doctrine of the New Church, should not be infested by it. I know, however, some noble families, who, *at the time when they were not acquainted with the New Church*, had intercourse with spirits, and experienced the bad consequences of it; and could scarcely be removed from it, as the spirits became more and more importunate, in the most troublesome manner. But, after having received the New-Church doctrine, they fully left spiritualism; and some of them even declare, that only bad spirits, the mob of spirits, are working in the mediums. We have, indeed, all reason to pray, as Swedenborg says, on this occasion, "Lead us not into temptation."

Of the "Complete Dictionary of Correspondences," twenty-one (21) sheets are now printed; of which I have already sent twenty (20) to the Rev. J. H. Smithson at Manchester. The impression of the fourth or last volume of the German "True Christian Religion" is at the same time continued.

I remain, my dear sir, with great esteem,

Yours truly,

EMANUEL TAFEL.

EXTRACTS FROM A RECENT LETTER.

"I WAS very glad to receive the N. J. Magazine this month. I have always read it with satisfaction; and, of late, have been more and more inclined to think that its persistent abnegation of controversy (an admirable example for these times) is altogether wise. I have never informed myself particularly as to the matters of objection to the Convention and its friends, which evidently stick in the minds of many; but, for some time, had a general impression

that I could not wholly accede to its views. This impression has been subsiding for some months past; and, I believe, is pretty much gone. I very clearly see the great need of the influence of a General Convention, both upon those within and those without the New Church. One thing has recently drawn my mind powerfully into favor with that body; viz., *the Liturgy*. You may be surprised that I have only during the present week become acquainted with it. . . .

"I have for some time been contemplating the preparation of an *exposé* of my sentiments in the form of a letter, stating my reasons for acceding in full to the New Church; but am obliged to give my time to the means of providing for my family. . . .

"Accept my thanks for the continuance of the Magazine, and my earnest wishes that it may hold on in its course with all godly quietness."

SOCIETY OF THE NEW CHURCH IN SEXTONVILLE, RICHLAND COUNTY, WISCONSIN.

WE learn, by a letter recently received from one of the members, that a society was formed in Sextonville, Wisconsin, on the 1st of January last; and that they have religious services regularly, conducted by the leader, who reads from Swedenborg or some New-Church sermon. The writer adds, "I trust we are striving to be grounded in love to the Lord and neighbor. Times are quite hard here, so that we cannot supply ourselves with all of the New-Church works as fast as we should like. We feel the need of a minister; one that could expound to us in a clear light the Heavenly Doctrines. The great trouble with me is to live up to the light that I have; but my motto is, onward and upward."

PUBLICATIONS OF THE GENERAL CONVENTION.

TO aid in disseminating the Heavenly Doctrines of the New Jerusalem, to minister to the wants of isolated and initiate receivers, and to furnish instruction suited to the states of New-churchmen and their families, the General Convention of the New Church in America has taken under its control, or established, the following series of PERIODICALS; to which the attention of all who are friendly to the New Church is respectfully solicited:—

I.
THE NEW-JERUSALEM MAGAZINE. Published monthly in Boston, Mass., at \$2 per annum.

This Periodical,—now in the thirty-first year of its existence,—to which so many have heretofore acknowledged themselves indebted for aid, in their early efforts to comprehend the spiritual truths of the New Church, will preserve its essential character under the control of the Convention. Each number will contain an original Sermon, together with the contributions of experienced writers, in illustration of the leading truths of the Church, and such New-Church intelligence as may be deemed worthy of preservation for future use.

II.
THE NEW-CHURCH MAGAZINE FOR CHILDREN. Published monthly in Boston, Mass., at \$1 per annum.

The title of this little work indicates its distinctive character. It is intended to subserve the important end of furnishing religious instruction for children. The words of the Lord — “Suffer little children to come unto Me” — are a plain intimation, not only of our duty to children, but of their readiness to “come unto Him” when permitted, or when he is truly presented to their minds.

III.
THE NEW-JERUSALEM MESSENGER. Published weekly in New York, at \$2 per annum.

This periodical, which has now entered its fourth year, is intended to furnish a medium for

the frequent interchange of intelligence between Newchurchmen scattered over our widely extended country, and a cheap and convenient means of dispensing a knowledge of the Doctrines, wherever an opening may occur. It is devoted to the elucidation of New-Church truths, and to intelligence from every branch of the Church, both in Europe and America. It therefore performs the uses of both a newspaper and a tract. Its aim is to sustain the interest of our brethren in things pertaining to the Holy City, and to awaken an interest in its behalf among those who are not yet acquainted with its doctrines.

SWEDENBORG'S WRITINGS.

The General Convention has also purchased the stereotype plates of the American translations of the following of Swedenborg's Works: “The True Christian Religion;” “Conjugal Love;” “Heaven and Hell.” These plates, together with those of “The Liturgy, or Book of Worship,” have been removed to the Convention's Publishing Depot, 215, Canal Street, New York. Editions of these works, and of such others as may be deemed useful, will accordingly be published hereafter in New York, and furnished at rates that will secure their distribution through all the avenues of trade. Orders for such works as may from time to time be announced are respectfully solicited.

Just Published.

THE TRUE CHRISTIAN RELIGION; containing the Universal Theology of the New Church. By EMANUEL SWEDENBORG. In 1 vol. 8vo, of 576 pages. With a newly engraved Portrait of Swedenborg. Price \$1.

A liberal discount made to those who buy to sell again, or in large quantities. Orders may be addressed to

JOHN L. JEWETT, Agent,
346, BROADWAY, NEW YORK.

CHILDREN'S BOOKS.

Innocence of Childhood. By Mrs. Colman. 37 cts.
The Sabbath. By H. A. Worcester. Cambric, 37 cts.
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Happy Family. 33 cts.
Clara. By Mrs. Carter. 10 cts.
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Questions to the Sacred Scriptures. 12 cts.; \$1.20
Questions on the Four Gospels. By B. Worcester. 31 cts.
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Lessons and Verses for Young Children. 12½ cts.

The above three books are bound in one volume. Cambric, 37½ cts.

Caterpillars, &c. By Clowes. 2 cts.
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American Tales. 6 cts.
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Child's Home Book, &c. Stiff covers, 12½ cts.
Lighthouse, &c. Stiff covers, 12½ cts.
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The above three books are bound in one volume. Cambric, 37½ cts.

Home Verses for Little Folks. 12½ cts.
Little Child's Friend. By Mrs. Doughty. 37½ cts.
Charles and Rosa, parts 1 and 2. By Mrs. Doughty. 12½ cts. each.
Penny Series. By Mrs. Doughty. 1 cent each.
In one vol., cambric, 25 cts.
Rainbow Explained. By Clowes. 6 cts.

MEETINGS OF THE CONVENTION AND THE ASSOCIATIONS.

The GENERAL CONVENTION	at Philadelphia, on Wednesday, June 8, 1859.
The ILLINOIS ASSOCIATION	Chicago, Friday, Oct. 15, 1858.
The MAINE ASSOCIATION	Bangor, Friday, Aug. 27, 1858.
The MARYLAND ASSOCIATION	Baltimore, Thursday, Nov. 4, 1858.
The MASSACHUSETTS ASSOCIATION	East Bridgewater, Thursday, Oct. 7, 1858.
The MICHIGAN AND NORTH. IND. ASSOCIATION	Friday, Oct. 15, 1858.
The PENNSYLVANIA ASSOCIATION	Philadelphia, Tuesday, Feb. 22, 1859.
GENERAL SOCIETY IN OHIO	Bellefontaine, Friday, Sept. 24, 1858.

NEW JERUSALEM MAGAZINE,

AND

NEW CHURCH MAGAZINE FOR CHILDREN.

NOTICE is given, that the Board of Publications of the General Convention have engaged the services of Mr. GEORGE PHINNEY as publisher of the "*New-Jerusalem Magazine*," and of the "*New-Church Magazine for Children*." Mr. Phinney has taken rooms at No. 19, Winter Street (up stairs). This is one of the most convenient and central positions that can be obtained in the city, and in the immediate vicinity of one of the largest publishing houses in Boston.

All communications intended for either of the above-named publications, and all payments, should be forwarded to Mr. GEORGE PHINNEY, No. 19, WINTER STREET, BOSTON; and subscribers are requested to inform Mr. Phinney, without delay, of any irregularity in the delivery of either of the Magazines.

Mr. Phinney intends to keep a complete assortment of the Works of Swedenborg, and of the Collateral Writings of the New Church. All orders for books will be filled promptly at the lowest rates.

The "*New-Jerusalem Magazine*" is issued monthly, \$2 per annum, payable in advance. Each Number will contain an average of at least forty-four to forty-eight pages.

 All letters relating to business are to be directed to the Publisher, No. 19, Winter Street. Other communications may be addressed "*To the Editor*."

AGENTS FOR THE NEW-JERUSALEM MAGAZINE, AND FOR THE NEW-CHURCH MAGAZINE FOR CHILDREN.

OLIVER GERRISH	Portland, Me.	WILLARD H. HINKLEY	24, North Chas. St., Balt.
J. B. SWANTON	Bath, Me.	EDWARD MENDENHALL	Cincinnati, O.
H. B. HOSKINS	Gardiner, Me.	Rev. J. R. HIBBARD	Chicago, Ill.
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